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# THE THEATER

## Of Iaponia's Constancy:

## IN WHICH

*An* Hundred & Eighteene *Glorious Martyrs suffered Death for Christ, in the yeare of our Lord* 1622.

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## ALSO

A briefe Relation of the many, and wonderfull Miracles, it hath pleased God lately to worke, by the Merits and Intercession of S. IGNATIVS, Founder of the Society of IESVS, at *Munebrega* a Towne in *Spayne*, in the Moneths of Aprill and May, of the yeare 1623.

*Both faithfully Translated out of the Spanish Originalls, lately printed at Madrid.*

*Mirabilis Deus in Sanctis suis. Psal. 67.*

Permissu Superiorum, M. DC. XXIIII.

Auctore P. Gulielmo Lee Soc. Jesu.

BRITISH MUSEUM

# THE THEATER.

# THE THEATER OF IAPONIA'S CONSTANCY.

THE cause of the ensuing so strange and cruell Martyrdomes, such as were neuer heard of in the Kingdom of *Iaponia*, since the Persecution against the Christians there began, was this as followeth.

Whereas the Emperour of *Iaponia* some yeares past, had forbidden, by Proclamation throughout all the Prouinces of that Kingdome, vpō paine of death, that no Sayler or Mariner should bring any Christian Religious man into *Iaponia*; which was a thing very easy to be done, in regard that *Manila* the chiefe Citty of the *Philippine* Ilands is so neare, and where there is so great trafficke betweene the *Spanyards* and *Iaponians*: Notwithstanding some there were both Christians, and Catholike Marriners, who styrred vp with zeale of Gods Honour, not regarding the threats and penaltyes of the lawes, did bring at sundry tymes from *Manila* into *Iaponia*, many Religious men, in

ſecular apparell, to cultiuate and manure that new-planted Vineyard of this new-found Chriſtendome.

Amongſt the ſayd Marriners there was one more famous thē the reſt, Captayne of a ſhip, called *Ioachim*, who as he ſayled from *Manila* towards *Iaponia*, carried with him two very Reuerend Religious men, the one wherof was called Father *Pedro de Zuniga* of the Order of *S. Auſten*, and the other, Father *Lewis de Flores* of the Order of *S. Dominicke*, whome he could not tranſport ſo ſecretly, but they were betrayed by certayne *Hollanders*, who euen vpō the very ſhoare of *Iaponia*, inuaded and robbed *Ioachims* ſhip, and alſo accuſed him before the Emperours Officers, for bringing the ſayd Religious men with him into *Iaponia*, contrary to the Emperours Proclamation: And for this cauſe was *Ioachim* preſently caſt into priſon at *Firandum*, togeather with the ſayd two Fathers, and all the other Marriners that were Chriſtians.

There was at that tyme in the ſame Citty reſiding another Religious mā of the order of *S. Dominick* who went about to deliuer the foreſayd Father *Lewis* out of priſon; which indeed he had almoſt effected, togeather with the deliuery of many more Chriſtians that were in the ſame Priſon; but becauſe he could not breake open the priſon doores without great noyſe, nor bring to paſſe what he had determined, with that ſecrecy he deſired, his plot was ſoone diſcouered, and all the Priſoners brought backe againe into priſon.

When the Emperour heard of this, he tooke the matter ſo heynouſly, and was ſo inraged againſt the Chriſtians, aſwell in regard of the new comming of

those Religious men into his Kingdome, to preach the Christian fayth, as also, because they had broken his Maiesties prison; that without delay, he commãded the Gouernour of *Nangasachi* presẽtly to repayre to *Firandum*, and there put to death first of all *Ieachim* the Captayne, and afterwards the two Religious men that he brought with him, as also all the other Marriners, that were Christians. Moreouer he commanded, that all other Religious men, whether they were of *Europe*, or of *Iaponia* who were imprisoned in diuers Cittyes should be put to death. And the like punishment he charged to be inflicted vpon all Widows, and Orphanes, whose Husbands, or Parents had in the former Persecution of late yeares, suffered death for the fayth of Christ.

The Gouernour with all speed, at the Emperours commaundment, came to *Firandum*, where calling for the prisoners, he began to examine and aske them many questions; as, whether they were Christians? From whence they came? Of what Nation they were? And when, and where they were baptized? Nor he did forget, now and then to exhort them to renounce their Fayth, promising them their liues, if they would so do; & affirming that he had full power and Commissiõ from the Emperour, for what he promised.

But to this last, one and the selfesame most constant Reply was made by all; That nothing in the world should cause them deny their fayth, nor breake the promise they had made to IESVS CHRIST in Baptisme. Vpon which ans were and firme resolution, the

Gouernour presently pronounced sentence, and condemned the Captayne *Ioachim*, and the two Religious Fathers *Pedro de Zuniga* the *Augustine* Friar, and Father *Lewis de Flores* the Dominican, to be burned aliue, & the rest of the Marriners, who were twelue in number, to be beheaded.

Now these holy Confessours of IESVS CHRIST hauing receaued this doom, the more to increase their ioy and assurance of dying for Christs sake, demanded of the Gouernour, for what cause he adiudged them to death? And they receiued this answere in very plaine termes: to wit, that the Religious men must dye, because they had against the Emperours decree, entred into *Iaponia* to preach the law of Christ; and the rest for that they had brought the said Preachers into the Countrey to that end. Which plaine declaration was an exceeding ioy and Iubily of heart vnto them all, when they saw themselues condemned to death for the fayth, and loue of IESVS CHRIST.

The place appointed for the execution, was out of the Citty of *Firandum*, where there was a faire and large plot of ground, like vnto an Amphitheater, all inclosed round with woodden rayles. Hither were the holy Cõfessours brought forth of the Citty, with infinite multitudes of people, and the three foremost placed ech one at a pillar, or stake, whereunto they were bound, with great aboundance of fagots, and wood layd round about them. But before the fire was kindled, the other twelue Marriners heads were stroke off within the foresaid place, before the eyes of the Holy Confessours, that stood now ready at the stake

to be burned.

Heere now the good Captayne *Ioachim* made knowne the force of Christian Eloquence, being not only permitted, but also commanded by the sayd two Religious Fathers his Companions (who by reason of the short tyme of their abode in *Iaponia*, had not yet learned the language of that countrey) to professe the fayth of Christ in the name of all the rest. Of whome, such as did both see and heare him, do affirme, that he seemed rather to speake like an Apostle, then an ordinary Preacher, much lesse a poore Marriner; such was the feruour, such the courage wherewith he preached IESVS CHRIST, in the very middest of the fyre and smoke. And by how much more the barbarous Gentils endeauoured aswell by often interrupting him, as by threats, to make him hold his peace; so much the more did he cry out, and say, that it was meet he should rather obey God then Man. Neyther, can I be terrified (sayd he) by your threatninges: for what more cruell, or more grieuous torment can you deuise, then that which I now indure in burning heere alive? And this he said out of the middest of the burning fire, as if it had bene out of a flaming pulpit, with an admirable feruour of spirit, being indeed inflamed with the loue of IESVS CHRIST. Nor did he leaue darting out such fiery words, vntill himselfe, togeather with his two most blessed Companions, with wonderfull constancy ended their liues, and that in so quiet a manner, as if they had been altogeather immoueable, and wrapt in heauenly contemplation.

This first Pageant was represented vpon the

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one and twentith day of Auguſt, in the yeare of our Lord 1622. in preſence of an infinite number of Chriſtians, who by continuall acclamations and crying out, and calling vpon God to aſſiſt them, endeauoured by all meanes poſſible to encourage the holy Martyrs to ſuffer death patiently, for the loue of IESVS CHRIST.

The Executioners, as ſoone as they perceyued that the Martyrs were dead, went, and expoſed the heads of thoſe which they had firſt ſtroken of, vpon a very high Table, to the greater feare, and terrour of all that ſhould behold them. But the bodyes, aſwell of thoſe that were beheaded, as of thoſe that were burned, they layd them all vpon a heape togeather, within the place of execution, well guarded round about with railes of wood, as alſo with ſouldiers, vntill further order were giuē what ſhould be done with them.

The concourſe of the people that came thither both night and day to worſhip thoſe Holy Reliques, was wonderfull; notwithſtanding the many and grieuous blowes, yea and wounds which they receyued of the ſouldiers who were commanded there to watch, that no Chriſtian ſhould take away any of the ſame. But yet all they could do, was not inough to preuaile againſt the good deſires of the Chriſtians, but that ſome of the more principall ſort, what by their owne Induſtry, and what by bribing of the ſouldiers, with pious deceyt ſtole away ſome of the bodyes. Amongſt which they had a particular care to take away the whole body of Father *Pedro de Zuniga*, with intention to conuay it firſt to the Citty of *Manila*, & frō thence

to send it into *Spaine*, where the Honour of so worthy a death, and the ornaments of so glorious a Triumph, due not only to the excellency of his Vertue and Pietty, but also to the Nobility of his bloud and birth (his Father being Marqueſſe of *Manrique*, & sometymes Viceroy of *Hiſpaniola*, or new *Spaine*) are expected to be celebrated with all due Reuerence and Solemnity.

The Gouernour of *Nangaſachi*, after he had beſtowed the crowne of Martyrdome vpon theſe victorious Champions, ſent his Officers to *Omura* to fetch thoſe other Chriſtians, of whome we made mention before, who lay there in priſon, deſiring and longing for nothing so much as to ſee that happy houre, wherin they might come to ſhed their bloud for the loue of IESVS Chriſt.

Behold now heere, I beſeech you (Gentle Spectators) behold heere a conflict, nay rather an admirable Combate, and ſuch a Combate as the like was neuer ſeene before in all *Iaponia*. Fiue and fifty valiant Champions of IESVS Chriſt, vpon one and the ſelfe ſame day, obteined the victorious Palme of martyrdome, in manner as followeth.

Of theſe moſt happy Warryours of Chriſt, fiue & twenty were taken out of priſon at *Omura*, wherin, though ſome longer then others, yet all in generall, as young ſouldiers they had bene trayned vp in this priuate Fencing-Schoole, with ſo hard, and miſerable a vſage, as barbarous Heathens are accuſtomed to entertaine ſuch gueſts withall. For, there was made vnder the ground, a moſt horrible and filthy Caue, ſcarce large inough for twelue ordinary matt-beds of

bulruſhes, to lye one by another. Heere ſometimes thirty priſoners, ſometimes more, three and three to a matte of eight palmes long, and three in breadth, were conſtrained to lodge both night and day, without hauing ſo much as one foote of roome more to ſtir vp and downe in: & which is more (and of it ſelf alone had bene inough to diſpatch them all in ſhort tyme) in the very ſame roome, they were to giue place vnto the neceſſity of nature. And as for their dyet, the daily pittance allowed them, was a little diſh of blacke Ryce, with a few broyled Pilchards, or as it chanced how and then a ſuppe of broth, wherein Radiſh leaues had bene boyled.

In the meane time, whileſt the Officers were taking theſe couragious Chãpions out of the foreſaid miſerable dungeon, to be conueyed to the place of execution, the Gouernour called for thirty men & women alſo out of the priſon of *Nangaſachi*, whome he determined to put to death togeather, with thoſe that were to come from *Omura*. And when he had giuen ſentence of death againſt them, commanding that the ſame ſhould be put in execution the next day, he ſent them backe againe vnto priſon: who albeit they went chayned all togeather, like malefactours, worthy to dye for moſt notorious crymes; yet they departed frõ the Iudgment ſeat with great Ioy and Iubily of heart, euery one holding vp a Crucifix, or other Croſſe in his hand, as high as he could, in ſigne of Tryumph.

The troupe of couragious Women marched firſt; amongſt whome one more eminent, as Captayne, went before the reſt, with a banner of Chriſt IESVS

crucifyed displayed in her hands. After her followed all the rest in māner of procession, sounding forth the prayses of Almighty God, with all honour, and magnificence, and contempt of the Idols with all scorne and reproach: wherof many of the woman lifted vp in their armes towards Heauen, their little sucking Christian Babes, as Sacrifices ready to be offred vnto God together with themselues.

After the women followed the vndaunted band of mē, putting likewise thēselues in such order of processiō, that affoarded a mōst worthy & pleasāt shew vnto the eyes of God, & to all the Christians that beheld the same; who not contented with the only beholding therof, but inflamed with an holy emulation of their happines, went also in great nūbers accōpanying thē, & following their steps with great reuerēce & deuotion.

Not long after this, entred into the Citty the foresaid Prisoners that were sent for from *Omura*, in number fiue and twenty, amongst whome one and twenty were Religious men of diuers Orders: Whom when the Christians of *Nangasachi* beheld, what flocking made they (thinke you) to come to see, and to salute them? Who is able to recount with what teares and sighes euery one now entertained his ghostly Father, by whome he had bene baptized, and regenerated in Christ IESVS? Who can expresse with what weeping and lamentation they deplored their owne most lamentable case, that these their spirituall Fathers, Tutours, and Maisters, should now be depriued of life, by whose meanes the life of grace had not only bene so long nourished and conserued, but euen

first of all infused into their soules? In the meane tyme, the ioyfull Fathers ceased not to comfort their afflicted children, bidding them be of good comfort; & enconraging them to put their trust in the Fatherly protection of Almighty God; assuring them that his Infinite Goodnes would neuer let them want other Fathers and Maisters to nourish, and increase their good desires. And so finally exhorting, & animating them to persеuere constantly in the sincere and true fayth of Iesvs Christ, euen vntill death, they tooke their last farewells.

Being now come vnto the place of execution, the Officers assigned euery one a pillar or stake, whereat he was to be burned; which euery one of the holy Priests, before they were bound vnto them, falling downe vpon his knees, with great reuerence imbraced, and saluted with a thousand kisses: The like also did the lay Religious Brothers, being moued therunto by the pious example of the Priests. The sight wherof was a cause of great admiration to the Beholders, and stirred vp in the harts of many so great feeling of deuotion, that they could not refraine from teares.

In this meane tyme, whilest those thirty prisoners, which (as before we recounted) had bene sent backe with their sentence of death to the prison, in the same Citty, were coming towards the same place of execution; the officers were busied in binding to their seuerall pillars the fiue and twenty before named, all whome they bound but very loosely in order following.

Vnto the foure first pillars were bound foure Men,

condemned for no other crime, but only because they had sometimes entertained and lodged in their houses with great charity some of the sayd Religious Fathers. Next vnto these stood the one and twenty Religious men, some of *Europe*, and the rest of *Iaponia*. The first place amongst these, was allotted to the Reuerend Father *Charles Spinola*, an Italian Priest of the Society of IESVS, borne in *Genua*, and descended of the renowned Bloud and Family of the *Spinola's*, greatly reuerenced and accounted of amongst all men, by reason of his Birth, but much more in regard of his excellent Vertue, his rare parts, and singular endowmẽts both of mind and body; as also for his excessiue and continuall labours & paines, employed in cultiuating the vineyard of Christ IESVS in *Iaponia*, so far from his Natiue Country, which he, and all the rest of those who were of Europe, had forsakẽ for the loue of God, to gaine soules in *India*.

After Father *Spinola*, followed the Reuerẽd Fa. *Angelus Ferrerius* of the order of *S. Dominicke*; Fa. *Ioseph de S. Iacintho* of the same Order; Fa. *Iacinthus*, also of the same. Then followed Father *Sebastian Quimura* of the Society of IESVS, a Citizen of *Firandum* borne in *Iaponia*, who had liued there thirty yeares in the Society of IESVS, of which he had bene Priest for the space of twenty; being himself the first *Iaponian* that euer tooke vpõ him the holy Order of Priesthood, wherin he shewed himselfe a most worthy labourer in the vineyard of his Country, a mã endowed with singular Vertues, and an excellent Preacher in the Iaponian language.

Then followed the Reuerend Father *Peter de Avila*

uils of the order of *S. Francis*; Father *Richard de S. Anna* of the same Order; Father *Alfonsus de Mena* of the order of *S. Dominicke*; Father *Francis de Morales* of the same.

They that were not Priests, were placed in this order: *Vincentius*, a Religious Brother of the order of *Saint Francis* borne in *Europe*: *Anthony Fugia* a Iaponian, of the Society of IESVS: *Gonsaluus Fusay* of the same Society and Countrey: *Petrus Zampo* of the same both religion and Countrey: *Michael Iaponensis* of the same Order. After these againe followed foure other of the order of *S. Dominicke*: And last of all were brought three of the Society of IESVS borne in *Iaponia*, to wit *Thomas Acasgin*, *Ludouicus Cauarato*, who were likewise bound to their pillars, and *Iohn Chacoco*, who alone amongst those fiue and twenty that were condemned to the fire, for want of a pillar whereat to be burned, was beheaded presently; and first of all obtayned the crowne of Martyrdome by the sword.

So as to reckon them ouer againe there were of secular men Foure, that were condemned for receiuing of the Religious Fathers into their houses, Nine religious men of the order of *S. Dominicke*, Three of Saint Francis, and Nine of the Society of IESVS, all which being put together, do make the full number of fiue and twenty Crowned-Martyrs. The Executioners had scarce made an end of placing and binding these vnto their pillars, when behold that other new troupe of thirty glorious Confessours which were condemned to be beheaded, were brought to the same place, who as soone as they saw the religious men, they fell

sodainly to imbracing, and saluting them with many teares and sighes.

Amongst the rest, a certaine Matrone called *Isabella Fernandez*, came running to the pillar whereunto Father *Charles Spinola* was bound, to giue him the last farewell. She was the wydow of a most noble Martyr who for hauing entertained the said Father in his house had vndergone a glorious death. She had a little child called *Ignatius*, scarce fiue yeares old, whom she most deerely and tenderly loued. When she was euen now ready to lay hold vpon the pillar, and Father *Charles* ready to salute her, he cryed out vnto her, *ô Isabella, Isabella, vbi est tuus Ignatiolus? vbi est? vbi est, inquam, filiolus tuus?* Where is your little *Ignatius*? where is, I say, your little Sonne? *Isabella* hearing this, as she had her hart all inflamed and set on fire, and to the end she might make answere no lesse by deedes, thē by words, made no more a doe, but straight fetching forth her little One from amongst the throng of people, tooke him in her armes, and lifting him vp towards Heauen, presented him before the Father, saying: Behold heere (my deerest Father) behold my little Sonne; behold heere I bring you my little *Ignatius*; I offer you my little sonne, that he may be sacrificed vnto God, and become a martyr, togeather with his mother, in this your Company.

When Father *Charles* saw, and heard the Mother vtter such resolute speaches, cōcerning her little sōne, it is incredible what comfort, and spirituall ioy he conceiued in his soule.

Now approached the happy houre so much longed

ged for of all this couragious Troupe: now was the fuell all set ready round about the pillars; but before the fire was put vnto it, the Executioners, with most barbarous cruelty, cut off the heads of those thirty men and women, as also of twelue young children, the eldest whereof was not yet full ten yeares old. And when it was demanded of them, Why they beheaded these before they had burned the others, that came first to the stake? They answered, they did it, to terrify and disanimate them, that they might haue little courage to vndergoe the tormẽt of the fire. And to the end they might better accomplish what they did pretend, they tooke vp the heads of those whome they had slaine, yet warme, and all-imbrued with their owne innocent bloud, and bowled, & tumbled them vp and downe before their eyes.

But when they saw that the holy Confessours could not be daunted, or discomfited with this, they kindled the fire. The fuell now, which on euery side enuironed the fiue and twenty Holy Martyrs, began indeed to flame, and burne vehemently: But (as many with particuler diligence obserued) there was a great space left betwixt the fire, and the Religious men; and as some, that were more curious then others, and tooke the measure of it; say it was no lesse then three yards distant frõ them on euery side. And this was also done of set purpose, that they might be tormented & consumed by little and little, with a slow & lingring fire; and therfore the Officers were still ready at hand to quench the flame when it burned too fast, for feare of dispatching them too soone.

But for what end did they this? For no other surely, but that such as would forsake their faith, and woorship their false Gods, might the more easily escape. And for this purpose also they left their bands so slacke, that they might themselues easily vntye the, and he that would yeild to the Presidents offer before mentioned, might therby saue his life. And for the same cause likewise they set the gate of the place of Executiō wide open, that whosoeuer would, might cast downe his crowne of Martyrdome, and escape both fire and sword.

But there was not found one amongst all these Glorious Confessours, who did not in the very middest of the scorching flames reioyce and triumph in our Lord: Who did not fixe his eyes vpon Heauen, with all hope and confidence in God: and who did not finally indure the burning fire with a quiet and cheerfull heart, and with his whole body so immoueable.

*At si dura silex, vel stet Marpesia cautes.*

As if he had byn as hard as flint,
Which Iron cannot feele;
Or harder then Marpesian rockes,
That blunt the sharpest steele.

Neither was it for any short tyme, that this admirable Constancy of the valiant Champions, remained still inuincible, and vndaunted in the middest of the raging flames: For there wanted not some (whose diligence is greatly to be commended) who hauing of purpose brought hower-glasses with them, to note the

tyme, affirme, that most of these holy Martyrs endured with incredible courage and magnanimity, this horrible torment, for the space of an hower and a halfe, and some others for the space of two whole howers. Nay (which is more) concerning the blessed Martyr *F. Sebastian Quimura* of the Society of IESVS, they do constantly report, that they saw him broyling alive in the fire for the space of three whole howers, diligently noted by the hower-glasses, to the wonderfull astonishment of the Barbarous Gentils, who for many dayes after did talke of nothing else, but of this holy Martyrs so long sufferance, & that not without great wonder, and admiration.

One thing there was, that amongst the rest, was a chiefe and speciall cause of the great courage and constancy of these noble Champions, I meane the so extraordinary and great concourse of Christians that were present, which could not choose but be so much the greater, by how much they had notice of the time & place long before, by meanes aswell of the Proclamation, as also in regard of the desire they had to see so many famous Religious men, both of *Europe* and *Iaponia*, and such venerable Priests, who had so long laboured and taken paines in the Vineyard of *Iaponia*, some for twenty, some for twenty fiue, yea and some for whole thirty yeares together.

But that we may make some gheesse at the number of the spectatours, it will not be amisse to call to mind what Father *Iohn Baptista de Baeza* of the Society of IESVS, Rectour of *Nangasachi*, who hath dwelt in *Iapon* now full foure and thirty yeares, doth testify in

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his Letters sent from thence to *Manila*, that there were to be found in that one only Citty of *Nangasachi*, and in the Territory of the same, aboue fifty thousand Christians: so as there were present an infinite number of the said Christians, to see, and with great ioy and comfort to behold, how cheerfully these holy Martyrs all ended their liues in the midst of burning flames; and how some of them as they were must pitifully broyling, humbly falling vpon their knees, dyed most sweetly, imbracing and kissing their stakes which now togeather with the Martyrs, were halfe consumed by the fire.

The fire was no sooner out, but the Christians instantly with great violence brake into the place of Execution, to reuerence and gather vp the sacred Reliques. The Barbarous Guard begā at first to oppose themselues against them, laying about them as hard as they could with their weapons: but when they saw they could not preuaile by this meanes, they inuented another, that therby both themselues might seeme to depart with victory from the holy Bodyes; and also that there should not remaine the least iote, or signe of the sacred Reliques, in memory of the Martyrs.

The President therfore commanded a huge deepe pit to be made in the ground, and in the same a very great fire of wood, and all the bodies of the blessed Martyrs, togeather with the pillars and stakes whervnto they had byn tyed, to be cast into the same, and there burnt to ashes, and lastly all the ashes very carefully put in sackes to be carryed in ships farre out of the sight of *Nangasachi*, and there to be scattered,

and cast into the mayne sea.

The day next ensuing after this most illustrious Martyrdome, which was the eleauenth of September, was beheaded *M. Gaspar Cotengan-doxio*, who was wont to accompany Father *Camillus Constantius* of the Society of IESVS, the Apostle of *Iaponia*; and who by trauailiug vp and downe diuers parts of the Country did greatly assist him in the conuersion of the Infidels. There were also beheaded with him two children, that were the sonnes of Martyrs, one wherof was but seauen, the other a little aboue nine yeares old.

Another Christian also as he was gathering vp some small Reliques or ashes of the sacred bodyes of the burned Martyrs, which were kept with watch & ward, within the forsaid place of Execution, was in the night apprehended, and brought before the Gouernour; Who when he vnderstood that he was a Cittizen of *Omura*, sent him thither presently as prisoner, where the Gouernour of that Citty, as soone as he arriued, put both him, and all his family to death; and so for the fayth of Christ they all obtayned a crowne of Martyrdome.

The twelfth day of September there was at *Omura* a famous Martyrdome of the R. Father *Thomas de Summarega*, one of the most auncient amongst those of *S. Dominick* Order, that had laboured in the vineyard of *Iaponia*; and of the R. Father *Apollinaris Franco.*, none of the last, or least of the *Iaponian* Apostles, of the Order of *S. Francis*; and also of diuers other Iaponians, who were all consumed by fire, for the

fayth

fayth and loue of IESVS Christ. Amongst these was a certaine Woman whose admirable piety and deuotion deserueth euerlasting memory: for that after she had beene found by the Officers amongst the sacred Reliques of the fornamed holy Martyrs, and had already giuen sufficiẽt testimony, both by praying & cõmending her selfe to their merits, what she was; being demanded what she was doyng, & whether she were a Christiã, or no, answered very couragiously, that they might easily see, if they had eyes, by what she did, that she was a Christian. And what, (said she) will you haue any thing else with me? For this her resolute answere they made no more a doe, but instantly in the same place cut off her head, and cast her body vpon the heape of the rest of the Martyrs, which together with hers, do in all make the number of fifteene more.

Ten other holy Martyrs also, togeather with *Augustine Onda* of the Society of IESVS, who were all companions to Father *Camillus Constantius* of the same Society, were put to death at *Yquinotima*, a Towne of *Iaponia* nere vnto *Firandum*, for the fayth of Christ, being all burned aliue, and consumed to ashes.

But the happy death of Father *Camillus* fell vpon the fifteenth day of September at *Firandum*, who there obteined a Crowne of Glory, ending the course of his Martyrdome by fire: where the concourse of people was exceeding great, by reason that there were then lying in the Hauen at anker by *Firandum*, thirteene English and Holland ships well fraught with merchãdize, and consequently no small store of passengers, Marriners, souldiers, factours, and the like, that came

to see this sad spectacle. Father *Camillus* was an Italian, borne in *Romagna*, who could speake the Flemish tongue well, and diuers other languages besides. He was a man of an Apostoleall spirit, of which he gaue sufficient testimony by preaching in diuers Countries, whereby he greatly moued the peoples hearts, aswell by reason of his rare Eloquence, as of the vehement feruour of his deuotion. In this Amphitheater where he was to be consumed by fire, from out the pile of wood, as from some chaire or pulpit, he made a speach vnto all the spectatours. But the Epilogue, or Conclusion therof he conuerted vnto the *Iaponians* themselues alone, of whose customes and ceremonies he had got no small knowledge: in which he most efficaciously proued, and concluded, that the fayth of IESVS Christ was both true, necessary, and secure. And whilst he spake thus, he did so ratiish the *Iaponians* hearts with the sweet harmony of his Eloquence, that they would not suffer the fire to be kindled so soone, as otherwise it should haue byn, that they might not be so soone depriued of that sweet fruite of his diuine speach. Neyther was the heat of the fire able to ouercome that heat of Charity which burned within his breast. For euen after that the wood was all set on fire round about him, he still cast out fiery words on euery side vnto all the beholders, and could neuer make an end of speaking, vntill he made an end of liuing.

The second day of October, Nine other noble Martyrs illustrated the Citty of *Nangasachi* with their glorious deathes, wherof three little children died mafully for the fayth of Christ. But that which happe-

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ned to one of the nine is admirable to recoume: For being in most cruell manner tortured for the space of seauen dayes vpon the Racke, because he refused to betray, and discouer certaine Religious men: notwithstanding all their racking, they were not able to wrest from him any other words then *Iesus Maria, O Iesus Maria! O how an ardent and burning desire haue I to enter into the Glory of my Iesus!* with such other like exclamations. So as the Executioners now perceiuing on the one side, that they laboured in vaine, and on the other side, being ashamed to acknowledge themselues to be ouercome by a Christian, they opened (O most barbarous or rather inhumane cruelty!) they opened, I say, a hole in the flesh of his shoulder, and therin poured boyling lead: Not withstanding all this, the valiant Champion of IESVS Christ remained still so inuincible, that the Executioners quite despayring of the victory, with all rage and fury cast him, together withall his family, into the fire, and when there was nothing else of them left but ashes, they gathered them vp, and threw it into the sea.

The 23. of September fiue other Christians did consecrate their liues to God, for hauing entertained and hidden in their houses, the holy Martyr, Father *Hyacinthus* a Religious man of the Order of *S. Dominicke*, wherof three, to wit, the husband, his wife, and their Child, were burned, and the other two beheaded.

The 27. day of May, fower miles from *Firandum* two other Christians were put to death for the loue of IESVS Christ; the one for hauing lodged Father

ther *Camillus* in his house, the other for hauing carryed him in his Barke to diuers places, to and fro, to preach the holy Ghospell of Christ.

Not long after this, happened a most rare Martyrdome of a very Venerable man of foure score and fiue yeares old. This man was cast headlong into the sea, hauing tyed vnto his feet two so huge great stones, that one of them would haue bene inough to load foure lusty strong fellowes; who instantly, and as it were in the twinckling of an eye sunke downe to the very bottome: but behold a very strang thing, as if both he, and the two great stones also had beene made of the lightest Corke, he came gliding vp againe to the very top, where swimming aboue the water, like the swan he began to sing before his death, and with a most sweet & pleasant voice, he repeated thrice this mellifluous ditty *Iesus Maria, Iesus Maria, Iesus Maria*, and then by the weight of the stoones being drawne downe againe into the sea, neuer appeared more.

This Miraculous sight and Martyrdome fell vpon the 2. of Iune, to the great admiration of all the beholders, and particular ioy and comfort of innumerable Christians, that were present, and did see the same.

Vpon the next day after, which was the 3. of Iune another Christian man, and companion of Father *Camillus Constantius* of the Society of IESVS, was likewise put to death, for hauing assisted him in Ecclesiastical functions and ministeries. And vpon the 8. day of the same Moneth, another also suffered death, for the same cause.

Vpon

Vpon the 1. of July were three other Christians put to death, for a very strange cause (for indeed [illegible] looth) they would not lend their horses to carry the holy Martyrs to execution; for indeed the Christians did pioully believe, and perswade themselues, that it was a sinne for any of them, so lend his horse to help forward the execution of so barbarous a Cruelty.

Two others also, that were Twinnes by birth, were put to a cruell Martyrdome, only for animating and encouraging of other Martyrs, that were struggling hand to hand with death in a grieuous agony. And another likewise, in another place, was crowned with Martyrdome for refusing to lend his horse to carry the Martyrs to their death.

Neyther is he to be passed ouer with silence, who though his Name, and the manner of his Martyrdome in particuler be not knowne, yet was he put to death for the fayth of Christ in the Suburbes of a little town neere vnto *Firandoo*, where certaine Husbandmen haue a few cottages for their habitation.

This most illustrious and glorious Combat of purpled Martyrs, died in their owne bloud, shall be closed vp and concluded with the death of that renowned Apostle of IESVS Christ, the R. Father *Paulus Navarrus* of the Society of IESVS, whose memory in *Iapan* will liue for euer, where himself gaue his life for his flocke which he had for the space of [illegible] yeares, like a good Sheepheard most carefully fed, & amongst so many rauenous wolues most stoutly defended. He was condemned to be burned aliue for hauing come out of *Europe* into *Iaponia*, against the Emperours lawes, to

preach the Christian fayth, therby to ouerthrow the worship of their Idols, and false Gods. When he had receiued this sentence, all replenished with ioy and cõfort, he was brought vnto the stake, or pillar; whereto after he was bound, and the fire kinded about him, he began to preach IESVS Christ with his Apostolicall spirit, and so continued euen vnto the last gaspe, when he rendred his blessed and pure Soule into the hands of his Creatour, and receiued the Crowne of his glorious Martyrdome, vpon the first day of Nouember, and feast of All-Saints.

Neyther did he enioy this happy Crowne alone, but had for his Companions, and fellow-souldiers in Christ IESVS, two Brothers of the same Society of IESVS, to wit, *Dennis*, and *Peter Sandaye*: from whose company we must in no case exclude another Christian, that was both companion and guide to Father *Paulus Nauarrus*, to direct him the way vp and downe the country, and therfore deserued in like manner to be made worthy of his blessed death, in requitall of his kindnesse, and togeather with him, to obtaine a glorious Crowne of Martyrdome.

## THE CONCLVSION.

Farewell! Adieu most noble Champions! Let them who dye thus liue for euer! Let them triumph, let the, I say, liue: let them triumph for all Eternity! Let vs reioyce! This Glorious Tragedy is ended? What applause can be sufficient for such Noble Actes? for such admirable Scenes, as you haue heard? An hundred

and eighteene most sweet Holocausts sacrificed for the loue of Christ, whereof fourty and six were offered vp by fire, all the rest by sword! O happy Soules! I honour you all. I reuerence your sacred Names & Memory: but especially you, (you I meane) who being deuout Religious men, and of so many Sacred Families, to wit, of *S. Augustines* one, of *S. Francis* fiue, of *S. Dominicks* ten, and of the Society of IESVS fourteene, haue thus manured, & tilled the Iaponian barren soyle by your great labours; and carefully watered the same, with the sweat of your deerest Bloud!

Many other notable things haue happened in the Martyrdome of these glorious Saintes, which we hope will very shortly come to light. In the meane tyme, read here the summe of what we haue receiued from vndoubted Authority. Almighty God in the booke of life, hath no doubt, made another reckoning. He hath set downe the number, not only of their heads, but euen of the least hayres therof, though now consumed to ashes. He (I say) hath set them downe, because he meaneth to crowne them. We prayse thee, O God, who art so glorious in thy Saints. We beseech thee, Sweet IESVS, vouchsafe to make vs partakers of so glorious a Triumph. Amen.

## GENTLE READER.

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FINIS.

# S. IGNATIVS HIS TRIVMPH.

OR

*A briefe Relation of some of the many Miracles which God hath pleased to worke at* Munebrega *a Towne belonging to the Territory of the Citty of* Calatayude, *in the Kingdome of* Arragon *in* Spayne, *by the merits & intercession of* S. IGNATIVS de Loyola, *Founder of the Society of* IESVS, *in the Moneths of April and May, of the yeare* M. DC. XXIII.

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Loyola, a Citty of *Arragon* in *Spaine*, and scituate two Leagues distant thence; propoſed to the people, and desired, that a certaine Picture of *S. Ignatius*, which then hanged priuately in the Sacristy, or Vestry of that Church, might be more publikely exposed vpon some Altar, where Masses might be said, and the people pray, and doe their deuotions before it.

So iust a petition being condescended vnto, the Vicar, and the Cleargy of that Parish Church, with the assistance of the greater part of the Inhabitants, Euensong being ended, after the solemnest manner they could, remoued, and placed the said picture of *S. Ignatius de Loyola* vpō an altar dedicated to *S. Blase*; & hauing song the Ant-Hymne, and Prayer of *S. Ignatius*, Father *Piquer* aforesaid, made a Sermon for the space of an howre, in honour and praise of the Saint, and therin recounted some of the Miracles, which by his intercession God had vouchsafed to shew in diuers places of *Europe*.

Vpon this, a Vertuous and Venerable Matrone called *Mary Guascon*, of the age of 50. yeares, wife to *Hierome Ladron de Guenara*, dwellers of the same town of *Munebrega*, who was so lame of one leg that she could not go a step, without the help of some other person to assist her, hearing of the miracles which the forsaid Father had recounted in his Sermon, commended her selfe to *S. Ignatius* in the best māner she could, imploring ayd of Almighty God, through the merits and intercession of the Saint; and suddainly feeling a heauines to come vpon her, fell into a quiet slumber, & by & by awaking, found her selfe well & sound, &

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the lameneſſe of her Leg wholy departed from her. At which ſhe greatly reioyced, and forthwith went without any help, or ſtay of any, towards the Church, to giue God, and *S. Ignatius* thankes for her deliuery from that infirmity, to the great admiration and aſtoniſhment of all that dwelled in the towne, who knew full well her long and troubleſome lameneſſe.

The ſame day, *Mary Pariente* wife to *Alonſo Bueſſo*, who hauing no vſe at all of her left arme, after ſhe had ſought and applied many remedies without any good ſucceſſe, but rather greater harme, ſeing that inſteed of curing her, the Chirurgeons had broken the bone of her arme, & that the Phiſitians had now abandoned her as one deſperate & incurable: And calling to mind what had paſſed with *Mary Guaſton* aforeſaid, prayed thus deuoutly into the Saint: O bleſſed *Ignatius*, if God through thy merits, would be pleaſed to cure me, I would ſhew forth his praiſes and thine, to my vttermoſt power. And euen at that inſtant, ſhe felt in her left arme, a great conuulſion of the bones and ſynewes, and preſently after found her ſelfe well, and her arme perfectly recouered. Wherfore with a loud voyce ſhe vttered theſe words, *I am whole, and cured by the fauour and merits of S. Ignatius*: and ſhe ſtirred vp and downe her arme, as if it had neuer beene any way annoyed before.

Within a while after *Mary Santſius* wife to *Paſqual Bueno de la Mada*, who being almoſt blind, and could only diſcerne but the bulkes of bodies, without knowing any perſon; comming to the Chappell where the foreſaid picture was newly ſet vp,

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made her prayer, saying: O holy *Ignatius* obtayne for me, I humbly beseech thee, my perfect sight, if it shall please Almighty God; and I heere faithfully promise, to procure a Masse to be said at thy Altar, in signe of gratitude and thankefulnes. At that very instant it seemed to her, that her eyes geue a turne in her head, & she remained with a cleare sight, knowing distinctly and perfectly all that were present, and so continueth still, enioying this benefit and fauour, which God, for S. *Ignatius* sake, hath granted vnto her.

*Bernardina Benedid* of the age of 31. yeares, wife to *Philip Gomez*, dwelling in *Munebrega*, had for the space of eight yeares bene tormented with diuers diseases, as hauing one vlcer in the liuer, and another in the spleene, togeather which a destuction from the Head to the Lungs; and sometimes also there grew a kind of impostume in her stomacke, which breaking made her vomite much putrified matter, and bloud; by which meanes she came to haue so great weakenes and debility of stomacke, that for six yeares togeather she could not retaine any kind of meate, but was fayne presently to cast all vp againe; & whensoeuer she vsed any force to hold it in, it would breake through her nostrills: & in case there remained any thing behind, cleauing to some parts of the stomacke, it bred such store of bloud, that necessarily she was driue to be let bloud twice or thrice euery other moneth, for feare of being choaked: by which meanes also she fell many tymes into fits of swoundings, and at last was brought so low and feeble that she seemed nothing els but skin and bones, being vnable either to stirre her selfe, or suffer that o-

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thers ſhould ſo much as touch her, for feare of increaſing her great paines. Now by reaſon of theſe ſo many and grieuous indiſpoſitions of her body, the Phiſitians and Chirurgeons, after diuers Conſultations had about her, gaue her ouer for incurable. At which *Philip Gomez* her ſonne, much grieuing and lamenting his mothers pittifull caſe, told her, that he would carry her to the Church where *S. Ignatius* had wrought ſo great miracles: and her husband being by, byd her offer 9. Maſſes to be ſaid there in his honour. She anſwered that, that was euen to carry her thence to her graue, by reaſon of her weakenes. Preſently after came in Father *Valerius Piquer*, & ſayd vnto her: Haue confidence in God, and in his Saint: and withall gaue vnto her a Relique of *S. Ignatius*, which ſhe reuerenced with much deuotion, beſeeching him to obtayne health for her at the hands of God Almighty. Vpon this ſhe fell into a ſwound, and extraordinary ſweate: but when ſhe came to her ſelfe againe, ſhe cryed out; I find my ſelfe throughly well, let me go to the Saints Picture in the Church. And within halfe an houre after (for before ſhe could not get away from the people which came ſo faſt into the houſe to ſee her) ſhe roſe vp from her bed well and ſtrong, and went alone downe the ſtayres: but the people not permitting her to go any further a foote, would needes carry her to the Church doore in a chaire, from whence ſhe went her ſelfe on foote to the Chappell, and gaue thankes to God, and to *S. Ignatius*.

And after ſhe had ended her prayer, ſhe returned home to her own houſe a foote, & ſupped with the reſt



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of her family, like vnto one that was in as perfect health as any of the reſt, without changing any thing afterward of the common dyet of the houſe, or ſuffering any indiſpoſition euen vnto this preſent day. The next day after ſhe went againe to the Church, where ſhe made her Confeſſion and receiued the bleſſed Sacrament with great deuotion and thanksgiuing, ſtill remaning in good health & perfect ſtrength of body.

*Paſchalis Gabrerizo* an honeſt poore inhabitant of *Munebrega* had bene for the ſpace of 12 yeares diſeaſed, and ſo benummed in his feet, that he was not able to go without one crutch at leaſt; beſides, he had no vſe of one of his armes, and did almoſt continually ſuffer extreame paine of the Goute, togeather with a great palpitation of the hart. He now ſeing the miracles which *S. Ignatius* had wrought, with deſire to recouer his former health, conceiued great deuotion to the Saint, and hauing made vp a Ryall in money, which he had gotten by almes of good people, (for he was very poore) procured therwith a Maſſe to be ſaid at the Altar of *S. Ignatius*, whereat he was preſent, & deuoutly recommended himſelfe to God and the Saint with great confidence of his recouery. The Maſſe being ended, he roſe vp with his Crutch to go backe towards his houſe, and at the Church doore he found himſelfe wel, and free from the lameneſſe of his legs: ſo as caſting away his Crutch, he very nimbly and ſpeedily went vp and downe, praiſing God and *S. Ignatius* for the cure; nor was he only cured of his feet, but alſo of his arme, and of the troubleſome paſſion of his Hart. This miracle was ſo publicke & notorious to

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all the towne of *Munebrega*, that most of the people leauing their shops and houses repayred and flocked to the Church to admire the successe; and the poore man was there found amongst them giuing thanks to God and the Saint: in whose Chappell he hanged vp his Crutch for a perpetuall memory.

A little child called *Mary Pardo* daughter to *Dominike Pardo*, and *Magdalene Ximeno*, dwellers of *Munebrega*, had some two yeares before fallen into the fire, and burnt her left arme, especially about the Elbow, wherby the synewes were dryed & shrunke vp in such sort, that she had no vse at all of that arme. *Peter de Vilsor*, a Religious man of *S. Augustines* Order, & Batelar, a Religious man of *S. Augustines* Order, & Batchelour of Diuinity, came to the house, and annoynted the childs arme with some of the oile of the Lampe that burned before the picture of *Saint Ignatius* in his Chappell; which being done and the Girle feeling her arme a little more pliable then before, he willed her mother to annoynt it daily wherwith; which as she was doyng the next day, she sayd: Daughter lift vp thy arme; and at the instant she heard as it were a certaine rushing of the bones togeather, & perceiued that the arme grew somewhat greater, & amended; wherupon continuing to annoint it, after the same manner, some two or three dayes more, her daughter was perfectly cured.

*Mary Corriz*, wife to *Pedro Bueno* dwelling in the towne of *Munebrega*, hauing a foule Canker in one of her legs wherby she was in dáger to haue it cut off, caused a Masse to be said at the Altar of *S. Ignatius*, and there annoynting the diseased part, with the oyle of his

his Lampe, the Canker was healed, and leauing there behind her the Crutch which before she vsed, she ioyfully returned home.

*Mary Muñoz* wife of *Michael Marina*, inhabitants of *Vigueſca*, had one of her Legs so dried vp and consumed away, that she could not stirre or mooue the same. The Phisitians despairing of all humane remedy, her friends would needs conuay her to *Belmonte*, to a famous Chirurgeon of that place. He looking vpon, and considering well the diseased part, said, that there was no meanes possible to cure it; & that it were good she recommẽded her selfe to *S. Ignatius*, who wrought so many miracles at *Munebrega*; for other humane help she might assure her selfe there was none. The good woman followed the Chirurgeons counsayle, & went to *Munebrega* to visit the Chappell of *S. Ignatius*, where hearing Masse, & recommending her selfe with great deuotion to the glorious Saint, presently found her selfe free from her disease, and was able to go her iourney backe on foot, to her owne house at *Vigueſca*.

There was another woman in *Munebrega*, a widdow and very poore, who had a grieuous soare in her right foote, and both her legs greatly swollen, which made her perforce go with crutches. Being thus priuy to her owne misery and affliction, & seing the wonders which God did worke by meanes of *S. Ignatius*, she went to his Picture, & recõmended her selfe very earnestly vnto him; & before she departed the Church, she recouered her perfect health, and left there her Crutches, being very well able to walke home a foot. But first of all she forgot not to render her best thankes

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vnto God, and the Saint for so singular a benefit.

*Agnes Canallera* wife to *Martinde Huerta* Inhabitants of *Nauale*, being blind, in such manner as that she could not go a step without a guide, hauing also a foule Canker growing ouer one of her lips; and hearing of the miracles which *S. Ignatius* wrought, determined to go to *Munebrega*, to visit his Chappell, and pray vnto him for remedy of these her infirmities. She was led thither, & for the space of 3. dayes made continuall prayer with great deuotion and confidence in his Chappell, & annoynting her lip and eyes with the oile of the Lampe that burned before his Altar, obtayned perfect recouery both of her lippe & eyes; & euer since her eye-sight hath bene so good, as she is able to threed a very small needle.

*Antony France* inhabitant of *Castejon* vpon *Alarne* in *Castile*, hauing bene abroad, came home to his house with a burning feuer on his backe, and an impostume also, risen through heate, in his stomacke, which caused him extreme payne. The Phisitian came vnto him, and seing that his sickness was mortall, bad him dispose of his soule, and temporall estate, for he could not assure him aboue twelue houres of life. Now the fame of the miracles which our Lord had wrought by the intercession of *S. Ignatius* in *Munebrega* being spred abroad far & neere, & come vnto this place; the friends of the sicke Patient, fomented his stomacke with some of the oyle which they had gotten of the Lampe that burned in the Chappel of the Saint at *Munebrega* aforesaid: and the sicke man himselfe, with all the rest inuocating *S. Ignatius* for ayde with great de-

uotion, in a moment he felt himselfe fully well, and forthwith, in all gratitude and affection, arose and went to *Manebrega* on pilgrimage, to giue God thanks, at the Chappell of the Saint.

*Francisa Lucano*, wife of *Dominicke Marco* Inhabitant of *Valtorres*, who hauing one of her brests greatly swolne with two great hard bunches, which made her often fall into a swounding, vpon the fame of these miracles, resolued to visite the Chappell of *S. Ignatius* and to recommend herselfe vnto him with great deuotion, although she had receiued the Sacrament of Extreme Vnction but three dayes before. Being brought therefore to *Manebrega*, and recommending her selfe in most deuout manner vnto the glorious Saint in his Chappell, presently her brest began to sweat, with much ease of her payne, and so continuing to visit the Chappell for 9. dayes together, she found, at last, her selfe perfectly cured of the foresaid swellings, and the colour of the sweat of her brests turned into the colour of blood. She had endured the payne and trouble of this disease for nine yeares continually; and now at last through the merits of *S. Ignatius*, receiued perfect cure and remedy, by her prayers and deuotions of nine dayes, which she daily powred out before his Altar; and so came ioyfully home to her owne house at *Valtorres*.

*Matthew Pola*, of the age of 20. yeares inhabitant of *Ateca*, hauing a continuall palsy in one of his armes and legs, being not able to moone, or serue himselfe with eyther of them in any occasion; caused himselfe to be conueyed to *Manebrega* with great confidence to

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obtaine remedy by the mediation and merits of *S. Ignatius*. When he arriued thither, for nine dayes space togeather, with much deuotion, he determined, and began to annoynt euery day his legge and arme with some of the oile of the lampe that burned before *S. Ignatius* Altar; but vpon the eight day he found himselfe sound, and so perfectly recouered, as if he had bene neuer troubled at al in those parts of his body with any infirmity whatsoeuer.

*Peter Garzia* Inhabitant of *Tarnuera*, an old man of the age of 74. yeares, had so great an impediment in his tongue, that he could not scarce pronounce one word perfectly to be vnderstood. Hearing others make mention of the miracles which *S. Ignatius* did worke at *Manebrega*; he went thither in all hast to visite his Chappell, and recommending himselfe very earnestly and deuoutly vnto his merits, and annoynting his tongue with the oile of the lampe aforesaid, spake very cleerly and distinctly, and so continueth to this day, through the Goodnes of God, and intercession of the Blessed Saint.

A certaine woman of the Citty of *Calatayud*, hauing such a benumming in her hands, that they serued her to no vse; and her leggs also being benummed in the same manner, would neyther beare her vp, nor suffer her so much as to kneele, did most earnestly and deuoutly recommended her selfe to *S. Ignatius* at *Manebrega*, and without any other remedy she recouered her entire and perfect health.

Another woman, a wyddow of the same Citty, hauing a daughter of some 6. or 7. yeares old, who

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by reason of a great weakenesse and other infirmityes in her leggs, was not able to go vp or downe any stayres; hearing of these miracles, and iudging that *S. Ignatius* liked well, that widdowes (according to the manner of *Spaine*) should liue retired at home in their owne houses, made this prayer vnto him, in a most effectuall manner: O glorious Saint, it doth not suite well with my state of Widdowhood, to make iourneyes abroad, in the sight of many people, no not although it be to go on pilgrimage to visit your Chappell of *Manrebega*; the power of Curing which you can do there, I doubt not, but that you are able also to worke heere; and the graces and fauours which you shew in that place abroad to others, you can as well shew in this, to my little daughter heere at home; Let it please you then (O blessed Saint) to cure her. A little after this her prayer, she saw her daughter going vp and downe the stayres of the house so readily, as if she had neuer had my impediment, or defect in her leggs before.

A little sonne of *Don Iohn Perez* of *Nuero*, standing by his Fathers Coach, which was ready at the doore for him to go abroad, & playing with the wheels, the Mules vpon a suddaine began to run away with the Coach as being feared with something that passed in the street; & ouerthrowing the boy vpon the ground, one of the wheels passed ouer the very middle of his face. A Gentlemoman which saw it, cryed out, and sayd: *S. Ignatius*, S. *Ignatius* saue the Child; and euen at that very instant the Mules stopt, and stood still, & drawing away the child, they found that he had

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no other harme at all, but onely that the markes of the nayles were seene, which the wheeles had lightly left imprinted vpon his face.

A Venerable Father of the Order of S. Francis, of the Monastery in *Calatayud*, who had byn lame, and gone halting a long tyme together, determined for remedy therof to go on foote, by little and little, to *Monsebrega*, to visit the Chappell of *S. Ignatius*. He was scarce gone a quarter of a league with great paine and trouble, when he begã to distrust of being able to passe any further; and so sate himselfe downe; and taking out his Breuiary, began to say his Mattins in honour of *S. Ignatius*, which when he had done, he found himselfe animated and encouraged to prosecute the rest of of his iourney. Going therfore forward, the more he went, the better he felt himselfe, and when he came to *Monsebrega* he found himselfe wholy cured; so as giuing thankes in the Chappell of the Saint, he returned backe ioyfully, & in very perfect health to his Monastery.

At *Pardos*, a village of some 40. Houses, a yong girle of twelue yeares of age, became so stopt vpon a suddaine with the increase of aboundance of bloud in the spring season, that within a little tyme she fell sicke and dyed, and remayned foure houres dead and cold. Her mother much afflicted therewith, recommended her to *S. Ignatius*, with so great fayth and perseuerance, that all those foure houres she ceased not to beseech the Saint, that by his merits, he would intreat of God, that her daughter might returne to life againe. *S. Ignatius* hard her prayer, and the Child returning to herselfe, sayd

layd vnto her mother; O mother, now I am well, S. *Ignatius* hath raised me vp from death, and commanded me to present my selfe in his Chappell at *Munebrega*; and so presently she was carryed thither, and the next day after sent into the feild to keepe sheepe, which she was wont to do, by reason of her pouerty.

The Phisitian which dwelleth at this day in *Munebrega*, had an Infant some 2. or 3. monthes old, that being fed with certaine lops, was choaked on a suddaine, and as his Father iudged, and since protested starke dead, in so much that he gaue order for his buriall; but the mother with more fayth and deuotion, annoynted her little babe with some of the oyle of the lampe of *S. Ignatius*, making deuout supplication to the Saint for the recouery of life againe in her sonne, and therwith all she offred him to *S. Ignatius*. At that very instant the child came againe to himselfe, and began to cry, and by the fauour and merits of the Saint, continueth still in perfect health.

¶ This foresaid Picture of *S. Ignatius*, which God Almighty hath made the meanes of so many, and so wonderfull miracles, some sixteene yeares since was, by *Don Roque de Villar* Chanon of *Calatayude*, first set vp in the Sacristy, or Vestry of the Parish Church of *Munebrega*, togeather with other Founders of Religious Orders, amõgst the pictures of diuers Cardinals, Archbishops, Bishops, Masters of the Order of Knighthood of *Malta*, Vicechancellours, Iustices, Councellors of Estate, Iudges of his Catholike Maiesty, and of other worthy and famous Persons, which had bene sometimes promoted from this place to these dignities;

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and being compared with many other pictures of the same Saint, seemeth to differ from them all, as shewing somewhat superiour, and extraordinary, for the majesty it carrieth in the Face.

Vpon the first Friday, after it was placed vpon the Altar, being the 21. day of Aprill, having bene kept alwayes before in a dry place, it began to sweat on the right side vnder the arme, and so continued for the space of 4. howers: which sweat was an extraordinary kind of liquor, much differing from water, although it seemed so in colour, as also from oyle, or any other running liquor; but it came out swelling, like certaine full & thicke drops: and as fast as it was dryed vp, presently the same liquor began to flow out againe; all which was gathered, and drunke vp with two great linnen Towells, and is yet there kept.

Vpon Friday also a fortnight after, being the 5. of *May*, the same sweat began againe to flow forth, for the space of two houres. Witnesses of these sweatings were many Ecclesiasticall, and Religious persons, who saw them, & the R. Father *Friar Peter Villar* of the Order of *S. Augustine*, and Bachelour of Diuinity, did wet two handkerchers therwith, which are kept vntill this day.

Some few dayes after, a certaine woman of the towne of *Alarus*, hauing heard of the miracles of *S. Ignatius*, out of a desire to find remedy against a dangerous great swelling which she had in her brests, to her extreme griefe and payne; came to *Manebrega*, and recōmending her selfe deuoutly to the Saint, in his Chappell, presently she felt certaine drops of water to run



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downe her breast, as if it had bene some sweat of that swelling, which much eased her paine, and which began to grow lesse. Vpon this, one of the Towells wherwith the sweat aforesaid of the Picture had byn dryed vp, was applyed vnto her brest, and the swelling presently resolued it selfe into great aboundance of water, & by and by after the woman remained wholy cured.

Many other famous miracles haue bene wrought there, by the Merits and Intercession of *S. Ignatius*, which do exceed the number of an hundred; all which haue byn wrought within the space of one month, and are most notorious to all the Inhabitants therabout. Amongst which, besides those aboue mentioned, there haue byne foure blind restored to their sight, many Cripples, many deafe, and many sicke of diuers infirmityes perfectly cured. So that it would be ouer long to recount them all heere in this briefe Relation, since there scarce passeth any day, wherin some one miracle or other is not wrought, and some dayes three or foure. Therfore it is no meruaile if vpon the certaine fame of so many, and continuall miracles, there be so great concourse of people, from all parts of *Arragon*, and other places of *Spaine*, vnto this Chappell of *S. Ignatius*.

Also many Cittyes, Townes, and Villages do daily repaire thither in solemne Procession; in so much that continually the Church of *Manebrega* is full of Pilgrims, some blind, some lame, some with vlcers, others with other diseases, who daily through the merits and intercession of this glorious Saint do receiue health, and most singular fauours at the hands of God. And if the Church of *Manebrega* were six times larger thē it is

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(and it is of a reasonable good bignes:) yet would it be too little for all commers, who striue to be there early in the morning, yea, and many tymes remayne there all night, to occupy, and preuent the getting of a good and commodious place.

Moreouer, it is iudged for a thing certaine, that there is no one holy Place or Pilgrimage throughout all *Spaine*, more frequented at this day, then is the forsaid Chappell of Saint Ignatius in *Munebrega*. Wherfore the sayd towne of *Munebrega* hath chosen this Saint Ignatius for their speciall Patron, and vowed to celebrate his feast yearely with all solemnity possible. Also in *Malmenda*, *Villaroy*, and other places within the Precincts, and Territoryes of *Calatayude*, they haue lately dedicated diuers Chappells and Altars vnto *S. Ignatius* of Loyola, Founder of the Society of IESVS.

That which most of all ought to be pondered, concerning this famous place of Pilgrimage, is the great fruite, and the notable conuersions of many lost and damnable soules, which vpon this occasion hath byn wrought by generall Confessions; besides the wonderfull changes in many from most wicked and desperate, vnto vertuous and godly liues. And without all doubt, this is that, which principally *S. Ignatius* pretenderh by the working of so great Miracles. For although in his life tyme, he alwayes exercised himselfe in Corporall workes of Mercy; yet principally did he practise the Spirituall, with all possible endeauour, as most gratefull, and pleasing to the diuine Goodnes.

# THE CONCLVSION.

This Relation hath bene gathered, and taken from many Examinations, and Depoſitions receiued authentically by an Apoſtolicall Notary, & fiue others of the Kings Notaryes, in preſence of the Magiſtrates of the Towne of *Mumebrega*; and from the letters which the R. Father *Peter Villar* of the Order of *S. Auguſtine*, and Bachelour of Diuinity; Father *Hierome Alagre* Rector of the College of the Society of IESVS in *Calatayude*; Father *Valerius Piquer*, and Father *Francis Perez de Culla* of the ſame Society, and diuers others, haue teſtified, and authentically wrytten to many principall Perſons in *Madrid*: where this preſent Relation was firſt publiſhed, and printed by *Lewis Sanchez*, Printer to his Catholike Maieſty, with ſpeciall Priuiledge.

Let vs then be ſo happy, as not to want the powerfull interceſſion of this Glorious Saint, to the end we may not only obtaine at Gods hands, health and Commodities of the Body; but much more the Health, Saluation, and Eternall good of our Soules: & let vs all deuoutly ſay with Holy Church, as followeth:

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## The Prayer of the Church, to S. Ignatius.

*DEus qui glorificantes te glorificas, & in Sanctorum tuorum honoribus honoraris; concede propitius: vt qui Sancti* IGNATII *Confessoris tui gloriosa merita colimus, eius pia patrocinia sentiamus. Per Dominum nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, in vnitate Spiritus sancti Deus. Per omnia sæcula sæculorum.*

### IN ENGLISH.

O God, who glorifiest those that glorify thee, & art honoured in the Honours of thy Saints; Grant graciously, that we who reuerence the glorious merits of thy Confessour S. IGNATIVS, may be made partakers of his pious Patronage. Through our Lord Iesus Christ thy Sonne, who liueth & raigneth with thee, in vnity of the Holy Ghost, one God, for euer and euer. Amen.

FINIS.

*Laus Deo, B. Virgini Mariæ,*
*& Sancto Ignatio.*

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